

November, 1951

Bible Vision



"MESSIAH" TO BE PRESENTED DEC. 9

A choir of about 150 voices will again present the annual rendition of Handel's "Messiah" in Founders' Memorial, Sunday afternoon, Dec. 9, at 2:30. Prof. Oliver E. Steiner, director of the School of Music, will lead the choral group, and Prof. Richard Gerig will be at the organ. It is planned to have an orchestra to accompany the singing of the oratorio.

This presentation has become an annual high light of the school year, and attracts many friends of the school who are lovers of good music. Nearly half of the choir members are non-students or former students. Invitations are being sent to all who have participated in the rendition in former years. Any graduate of the College who may not receive an invitation because his address is unknown, is nevertheless invited to take part in the choir. Final rehearsal is scheduled for Saturday, Dec. 8, at 7:30 p.m. All who plan to sing with the group are requested to notify Prof. Steiner as early as possible.

MISS KEMMERER IS DINING SUPERVISOR

Miss Rachel Kemmerer, '50, accepted her appointment as supervisor of the cooking and dining department, and took up her new duties on Oct. 8. Miss Kemmerer worked in that department during her student days, and is well acquainted with the work. There are about 200 boarding students this year.

Under Miss Kemmerer's supervision, about 80 students are doing their hour's work per day in the dining department. They are divided into two groups for each meal, one to set the tables and serve the food, the other to clear away the dishes and wash them.

INCOMING STUDENTS APPEAR IN RECITAL

Twenty-seven freshman and transfer students were featured in a recital Thursday evening, Sept. 27. A variety of God-given talent was displayed, much to the enjoyment of the other students.

Piano solos were given by Barbara Cate, Carolyn Steiner, Jo-Ann Benham, Ruth Inniger, Kathleen Collins, and Ruth Becker.

Vocal numbers included solos by Harriet Himes, Barbara Fowler, Walter Bailey, Joyce Clevenger, Donna Morehead, Florence Birkey, Norma Williamson, and Faye Castersen, and a men's quartet by Joe Hefner, Bob Weild, Noboru Ayabe, and Joe Pitzer.

Other numbers on the program were a saxophone solo by Joyce Leonard; a trombone solo by Charles Trusdle, a chalk drawing and duet by Clarence and Mayme Hodges; a reading by Joe Bear; a flute solo by Jo-Ann Benham; a trombone trio by Charles Trusdle, Paul Keene, and Lonnie Randall; and a guitar duet by Gaylord Williams and Paul Leightner.

TWO GIRLS MOTHER TENNESSEE LADS

To Rose Marie Hudson and Shirley Force, last June 5th, Kingswood School was little more than a name, a destination. But eleven weeks and several dizzy spells later it was the locus of an unforgettable summer's experiences.

Located at Bean Station, Tenn., the school has a population of well over a hundred boys and girls, ages 2 to 18, most of whom come from homes broken by death, divorce, or prison terms. Twenty-four of these unfortunate but lovable youngsters became the charges of the two B. C. girls for the summer.

Shirley's dozen ranged in ages from 4 to 10, and Rose Marie's averaged two years older. After the



Shirley and her Boys

first two weeks, in which Summer Bible School was a major occupation, the sole duty of our students was to mother their dynamite-packed brood of boys, do the laundry, the ironing, the mending, and the cleaning, conduct devotions, enforce "quiet hour," supervise play, con-



Part of Rose Marie's Group

duct hikes, administer discipline, and listen to a myriad questions, problems, and tales of woe.

The day began at 6:30, and ended fifteen action-loaded hours later. Three meals, a rest period, and at least two devotional sessions still left much time for supervision that called for the utmost in ingenuity.

Rose Marie soon found herself in a predicament. She had drawn a pair of identical twins! Fortunately, or otherwise, James had been hit by a rock about a week before his summer mother arrived, so he could be distinguished by a patch on his head. But about a week later Gene fell off a horse and—you've guessed it—came out with a patch just like his brother's.

There were things that tugged at the heart and endeared these charges to their keepers. The boys showed warm appreciation for the

(Continued on page 5)

VISITORS, ALUMNI, AND STAFF SPEAK

Recent Chapel and Mission Band services have brought before the student body a number of graduates and friends of the College whose messages have been well received.

Mr. Jack Will, who taught wind instruments and band last year, told of his recent visit to Germany in the chapel period of Sept. 25. Mr. Will spent three months in Europe under the direction of Youth for Christ.

The Board of Trustees occupied the chapel platform on Sept. 26. Each member gave a brief word, and Dr. Clyde W. Taylor concluded the period with a short account of his work with NAE in Washington, D. C.

Thomas Florence, '50, gave an interesting account on Sept. 28 of his work in the Cedine Bible Camp for negro children, located at Spring City, Tenn. He was accompanied on his visit to the school by his wife and their little daughter, Beverly Ann.

Oct. 1st brought Miss Betty Hu, of China, who told of conditions in her native land.

Rev. R. P. Ditmer, Foreign Secretary and District Superintendent of the United Missionary Church, spoke on Oct. 2.

Rev. C. D. Steiner, of the First Missionary Church, Fort Wayne, was chapel speaker on Oct. 9.

Faculty members who have addressed recent chapel periods are Mr. Farr, Mr. Mitchell, Dean Neuenschwander, Mr. Birkey, Mr. Eicher, and Mrs. Fitch.

Four alumni of the College addressed the meetings of the Students' Mission Band. Sylvan Hausser, '22, of Ecuador, S. A., spoke on Sept. 28. The following Friday evening brought Joseph Shisler, '46, who is supported in the Sierra Leone Field by the students of the College. Wayne Brenneman, '45, was the speaker on Oct. 12, and J. F. Gerig, '29, former Dean of the College, addressed the meeting of Oct. 19.

REPRESENTS B. C. AT CHICAGO CONFERENCE

Prof. Richard Gerig attended the last two days of a three-day session of the Friends of Christian Higher Education, held in Chicago, Oct 15 to 17. He went as representative for Dr. S. A. Witmer, who is vice-president of the group, and who was unable to be present.

The organization, headed by Dr. R. J. Voskuyl, comprises men from seminaries, Christian colleges, and Bible colleges and institutes who are particularly interested in public relations and in promotional activities. Their discussions in this meeting centered around problems of publicity and fund raising.

Mr. Gerig reports that it was a very worth-while conference.

MR. FRANK GIVES RECITAL, TESTIMONY

In a public recital sponsored Thursday evening, Oct. 11, by the School of Music, Prof. Rene Frank appeared before an appreciative audience and featured several of his own compositions.

Mr. Frank first played "French Suite No. 5 in G Major" by Bach, and "Sonata Opus 53" by Beethoven. Then Prof. Oliver Steiner sang three vocal numbers that Mr. Frank had written—"The Little Lamb," "The Lord's Prayer," and "The New Birth." There were repeated curtain calls after each group of numbers.

Girls Mother Tennessee Lads

(Continued from page 3)

fine touches the girls gave their respective cottages—Shirley's piece of linoleum on the floor, Rose Marie's curtains at the windows. One of the more enthusiastically grateful threatened to take a ball bat to any guy that jerked those curtains down.

Spiritual results were seen, too. Shirley discovered that Johnny was the only one of her boys who had never been saved. One morning, after devotions, she began to talk to him about Christ, and before long they were praying. Johnny's acceptance of the Saviour that day was evidenced by his change from an attitude of belligerence to one of interested helpfulness. It must have been gratitude for his new-found salvation that led him to inquire of Shirley, "Can me and my kid brother call you our mother?"

Rose Marie found it necessary to penalize her whole group one day because nobody would confess to a misdemeanor she had discovered. Finally Jimmy admitted that he was guilty. A little talk together led to prayer, and moments later Jimmy stood to his feet a born-again boy. "I think I'll be a missionary," he declared a few days afterward.

He has written a number of compositions, one of which, a cantata entitled "The Spite of Michal," won the Ernest Bloch award in 1949. This, and several other of his compositions, have been published.

Mr. Frank gave a brief account of his life, and especially of his conversion.

Concluding his recital, Mr. Frank gave musical emphasis to the theme of his testimony, "God forbid that I should glory, save in the cross of Christ," by playing his own arrangement of hymns of the cross.

There was a sharing of burdens, too. Nearly every lad had an unsaved parent or two. And there were other needs. All this was a matter of prayer for every one in the group. The boys showed a deeper interest in each other, in this respect, than one can find in many an adult prayer meeting.

Asked if they intended to go back next summer, the girls were noncommittal. Seniors could have other plans, you know. But both declared they wouldn't have missed their experiences for anything. Kingswood was a wood-full of bugs and red mud and shadows. But it was the King's wood, and they had felt His presence there.

From



the President

In the morning of human history there is the record of a remarkable yet quite a common undertaking. Certain peoples of the land of Shinar decided among themselves to build a skyscraper. The top of the immense structure was to reach to the sky. The ambition giving rise to the project is summed up in their own words, "Let us build us a city and a tower," "let us make us a name."

The undertaking stood for three things: human ingenuity, human effort, and human glory. The blueprint originated in the human mind. The bricks and mortar were made by human hands. The completed structure was dedicated to the human spirit of progress. It was a circle that began and ended with themselves. "Let us make us a name!" There was but one serious defect in the whole project—God was left out. His guidance was not sought in making the plans and His providential care and benediction were not asked during its construction. His glory was not desired in its purpose. The God of all the earth was silently ignored. In their proud self-sufficiency the builders simply didn't think of God.

That tower of Babel rising from the ancient Oriental plain is an epitome of history. It stands for *countless* human projects which largely make up the history of man. It is a memorial to the *pride* and *self-suf-*

ficiency of the entire human race. It sums up in a paragraph the long story of man—building, building, building—without God.

With sword and hammer man has built hovels and palaces, hamlets and cities, states and empires. With the tools of the *mind* he has built his Utopias, his philosophies and his sciences. His higher creative genius has been expressed in writing, painting and carving. Inherently man is a builder. But too often, as the tower of Babel represents, his projects have been self-initiated and self-directed. God has been left out. *His* purposes and *His* glory have been forgotten. And, like the tower of Babel, his monuments have endured as long as the flesh that created them. His thrones have perished, his empires have risen and waned, his civilizations have flourished but are now forgotten. Truly the glory of man is like that of the grass and flower. "The grass withereth, and the flower thereof fadeth away."

Everything erected to the glory of man must ultimately perish. Only that which is God-inspired, God-directed, and God-glorifying will stand the test of time. If God is left out of the equation of our planning, all that is built will one day perish.

May we remember: "Except the Lord build the house, they labor in vain that build it."

THE COUNSELOR, THE SPIRIT OF TRUTH

Laurence M. Farr

In the extended message of Jesus to His eleven apostles after the precious meal with them in the upper room, as recorded by the fourth evangelist, the One about to leave speaks of the One about to come. Speaking about the various conditions, needs, and tasks of the disciples, the God-man, who had tented in human flesh for over thirty-three years, focuses attention on His Successor, whom the Father was going to send to take His place here on the earth. The blessed Christ, facing the immediate agonies of Gethsemane and Calvary, is already looking forward to the near glories of the resurrection and exaltation, and describes the Divine Representative whom He is going to send to continue His work in human flesh.

Jesus gives Him a name, the COUNSELOR, and a title, the SPIRIT OF TRUTH. He leaves no doubt as to the identity of this Vicar of His here, while Jesus is there: He is the *Holy Spirit in person*; nor as to the adequacy of the arrangement for His coming and mission: He is going to be sent by the Father himself, at the Son's request; nor as to His work, in relation to the exalted Son now in heaven, to the disciples themselves, and to the world of the unsaved. That such far-reaching considerations are of basic importance to the servant of our Lord Jesus Christ is self-evident.

The name. The term "counselor" is applied by Isaiah to our Lord in the great message giving His several names—and how fittingly!

Particularly in His training of the disciples, what ministry of His was more wonderful or more necessary than His counsel to them? At once loving, stern, penetrating, inclusive, unerring, it analyzed their motives provided for their needs, assured them in the face of doubt or uncertainty, directed them for the work ahead, strengthened them under trial, opened up new truth, restored them after pitiful failure. If the personal, human, present, living Jesus could do these things for the disciples while He was here, what a loss it would be for them if someone should fail to be provided for them to continue the care and interest! Truly the disciples needed a counselor. John also applies the term "counselor" to Jesus in a legal aspect, representing Him as the One who presents our case to the Father when we have broken our relationship, so as to restore us to fellowship. How much is this like the help of the Holy Spirit in prayer, when we "do not know how to pray as we ought," but the One who sounds the hearts of men sends His official Intercessor to take hold of the other end of the burden so that we shall be equal to bearing the load. How wonderful it is to have a holy, ever-present Counselor to teach, to reveal, to enable us to witness, to be forever at our side throughout the age, to call back to mind the words of Christ, to comfort us, and to hold ever before us the glorious pre-eminence of our heavenly Head!

The title. Three times in the message Jesus refers to the One who will replace Him as "the Spirit of truth." It is very evident that our Lord, looking forward to what the disciples would have to do and what they would have to face, attached especial significance to their need of *truth*. Did they need to know the way to the Father? how Christ would manifest Himself? how to bear fruit? how to witness? how to manifest the love of unity? The Counselor would enable them to understand and appropriate the truth concerning these matters. But there was still much truth with which the disciples were completely unfamiliar. Two beginning realities the disciples had grasped when Jesus returned to be with His Father: (1) that He was the Son of God; (2) that His death had been an atoning death. But the very conception of the church was completely unknown to them, and the whole conception of Christian doctrine was yet to be revealed. It would be the work of the Counselor to lead them into a grasp and appreciation of these truths by experience and by revelation. Upon this work of the Holy Spirit was dependent not only the success of the first generation of Christians but also the writing and assembling of the New Testament books which would be the guide to succeeding generations.

The Counselor's relation to Christ. The One who poured out His soul unto death, was designated "Son of God with power" when He rose from the dead. Not only was the name made higher than all others in the universe by the Father, but it was also offered by Him as the sole means of approach to God. It is therefore the constant mission of the Counselor to glorify that matchless name. He witnesses of Christ, recalls His words, brings to

the life of the believer the life and holiness of the perfected Son, reveals new truths from Him.

The Counselor's relation to the disciple. To come and remain in the midst of the group of disciples is the primary glory of Christ's Representative. Just as the glory of the cloud came and dwelt in the midst of Israel, just as the Spirit descending like a dove came and rested on the Son of man at His baptism, even so the Spirit remains in the church, Christ's body, giving it the holy glow of the Shekinah. He also communicates to the Christian the peace and comfort and joy of the One who overcame all difficulty and sorrow and grief, and reveals the great realities upon which faith lays hold. Are we immature in doctrine, in Christian experience? The Holy Spirit will show us the meanings, methods, the way into the hazy future. How thankful we should be that we have the Counselor to guide and teach!

The Counselor's relation to the unsaved. The Second Person of the Trinity, when He was evangelizing Galilee, went from village to village, calling people to repentance. But the Third Person of the Trinity reaches all instead of a few, and has a vastly more complete message. His conviction of the sinner is three-fold: "You have committed the greatest of all sins—not believing on the Son of God, your Saviour; you ought to accept the Righteous One, who is in heaven, and makes His perfection available to you; you ought to take advantage of the forgiveness of your sins, because judgment was fully exacted at Calvary." The Counselor's witness supplements that of the Christian, applies it, makes it effective.

No wonder that Jesus' final direction to the disciples before His ascension was, "Wait for the promise of the Father."

A CLARION CALL

The following call to God's people was adopted by the Eastern District of the Christian and Missionary Alliance at Philadelphia, Pa., on Sept. 17-21. It has since been reprinted in the *Alliance Weekly*, and possibly some subscribers have already read it. However, its important message is weighed with such prophetic urgency, that it deserves the widest circulation. The editors are pleased to reprint it in *Bible Vision*, with the fervent prayer that the Spirit of God will use it to spark the flame of revival in many hearts.

REPORT OF THE COMMITTEE ON PRAYER

"Beloved Brethren. Praying for a spiritual awakening is not a side issue to be fitted conveniently into our daily schedule. Praying for an awakening is to be our very life—a life that is steeled in the crucible of radical, violent self-denial. In other words, a life stripped of all but God.

"It is well said that the power of Pentecost has been *comforted out of* modern saints. Easy beds at night, abundance of food each day, cushioned rides to our destinations, programs of entertainment—these make us soft, too soft for a real Holy Ghost prayer burden. We are altogether too weak for real satanic warfare and for conflict with the powers of darkness. We are too smug and complacent for any real concern for the lost. There is no sharp urgency in our pleadings. We are too flabby and short-winded for long flights such as importunate, prevailing prayer would exact. We are too streamlined for strong cryings and tears by which souls are travailed to vigorous life; we are too time-bound to grasp the values of eternity.

"Praying that brings a spiritual quickening has been choked out. The Giant Goliath of this century is the Giant of Comforts, who has prevailed against the hosts of the Lord. *Where is our David?* Brethren, we are up against the merciless bombardment of satanic warfare. Never before in human history has there been an age in which the shock troops of hell have lunged with such fury against the battle line of the Cross. There are but few volunteers in the suicide squad of the King of kings and Lord of lords. But there are no draftees—no one is forced to fight. Oh, how we need spiritual steel—steel tempered in the fires of radical self-denial, steel transformed into a two-edged sword, the mighty sword of God! Knowing that "the kingdom of heaven suffereth violence, and the violent take it by force," let us enter the battle. When the battle is set in array, the first phase of the conflict begins with self, then on to Satan, then on and on to take the kingdom by violence, tearing down the strongholds of Satan, the usurping prince, daily overcoming him by the blood of the Lamb and by the word of our testimony.

"William Penn said of George Fox, 'Above all, George Fox excelled in prayer. The inwardness and the light of his spirit, the reverence and solemnity of his address and behavior, the fewness and the fulness of his words have often struck even strangers with admiration as they were used to reach others with consolation. The most awful, living, reverent frame I ever felt and beheld, I must say, was his when in prayer. He knew and lived nearer

(Continued on page 14)

Excerpts From Theology

DOES CONSCIENCE WORK? *Laurence M. Farr*

When Saul, the young excellently-trained rabbi, was killing Christians and putting many in jail or confiscating their goods, his conscience was approving his conduct. The law of Moses, which he was pledged heart and soul to support, condemned idolatry; and as he was sure that the fanatical sect who claimed that their leader had been the Son of God and was risen from the dead were worse than idolaters, there was no question in his mind but that the death penalty prescribed by the law should be exacted of them. The God-given judge within, that mighty voice in our spiritual nature which passes judgment on all our actions and thoughts, was functioning, to be sure: *it was functioning wrongly*. God, in putting the moral sense within us, the ability to distinguish right from wrong, intended to have that sense developed by His own standards. His word should set up the standards of righteousness and truth which would be the norms; His Spirit should apply

the truth to a given situation, and stir the motives to action which would please Him.

When human reasoning, community standards, personal ambitions, interpretations by teachers other than the great Counsellor who is here on earth in Christ's place, set the standards for conscience, *it fails*: the Hindu mother throws her child to the Ganges god; the Catholic priest in Columbia stirs up the people to burn Bibles and drive out the missionaries; the evangelical zealot refuses to have any fellowship whatever with another child of God who belongs to a different denomination.

How different Paul's conscience in after years! Conscience approved and urged him on when he yearned for the salvation of his fellow-Jews, when he sought to live becomingly before God and men, when he handled the Word of God. *Conscience functions well, when the Word is the standard and the Spirit the motivating force.*

"SUNRISE CHAPEL" Broadcast Schedule

WKJG—Ft. Wayne, Ind.	1380 kc	7:30 A.M., Mon. to Fri.
WSTR—Sturgis, Mich.	1460 kc	8:00 A.M., Tues., Thur., Sat.
WFUR—Grand Rapids, Mich.	1570 kc	9:30 A.M., Sun.
WLEW—Bad Axe, Mich.	1540 kc	9:15 A.M., Sun.
WMPC—Lapeer, Mich.	1230 kc	8:00 A.M., Wed.
WJEL—Springfield, Ohio	1600 kc	10:00 A.M., Sun.
WHOK—Lancaster, Ohio	1320 kc	8:30 A.M., Sun.
WMBI—Chicago, Ill.	1110 kc	8:15 A.M., Sat.
KGNO—Dodge City, Kan.	1370 kc	8:00 A.M., Mon., Wed., Fri.
WNAV—Annapolis, Md.	1430 kc	7:45 A.M., Sun
KVLH—Pauls Valley, Okla.	1470 kc	6:30 A.M., Sat. and 7:30 A.M., Sun.
WIRL—Peoria, Ill.	1290 kc	7:45 A.M., Sun.
KTOH—Lihue, Hawaii	1490 kc	7:00 A.M., Sun. 11:15 A.M., Tues., Thur.
WHJC—Matewan, W. Va.	1360 kc	Time to be announced.

A Transformed Life

The newest member to the music faculty, Mr. Rene Frank, comes with a thrilling testimony from Pikesville Junior College, Pikesville, Kentucky. Born into a Jewish home in Alsace-Lorraine, he was named Rene, which in French means "born again." But before he came to know the reality of that word he went through a period of spiritual darkness, due in part to the emptiness of the Jewish rites practiced by his family, and in part to the materialistic element in his education. In his own words, he tells how he found God in Japan.

As a child I had willingly accepted the Jewish religion into which I was born. Eagerly I drank in the stories of Abraham, Joseph, and Moses. But as a growing boy I began to realize that for most adults in our community "Adonai" meant nothing but a vague "God was." Hardly anyone took God seriously. The symbolism was only farcical and devoid of true faith. Even at school the rabbi witnessed many bright Jewish young men become atheists. I had no access to the New Testament. In school we were made to doubt the Genesis account of Creation. All too weak was that moral foundation which family, school, and synagogue half-heartedly tried to instill.

The strongest force of purity in my young life was music. I began composing when I was thirteen. Later escaping from Germany to Japan, I devoted my strength completely to business. In a little American missionary church in Yokohama I heard for the first time about Jesus. During the night of March 15, 1942, I was made to see a vision of the cross and at once felt God's presence.

Through the faithful testimony of my wife, God began to show the sin, vanity, self-righteousness, and failure in my life. This true vision utterly prostrated me and drove me to the Bible for God's perfect will. God's wonder came to life for me in every detail. After confessing sin, I felt a joy in the risen Lord's presence that has never entirely left me.

The newly gained faith gave me courage to leave business and start out as a full-time musician. Moving to Kode, I talked much about salvation to Jewish friends; and, in spite of rebuff, trust in God was constant. The first great disappointment was the loss of our home by fire. Then on the day of armistice a burglar robbed us of all possessions. But God was teaching us to "glory in tribulation" and realize that only His complete will was best. A further catastrophe occurred on March 11, 1947.

(Continued on page 13)



Fellowship

Circle

"Here at Great Commission (Anderson, Ind.) I am holding down the post of Ass't. High School Principal, teacher of high school Bible, and member of the radio staff. I am laboring with Marolyn Martz ('50) in the radio work."

Clark A. Card ('50)

Rev. Kenneth Geiger ('38), Elkhart, Ind., was elected district superintendent of the Indiana Conference in the United Missionary Church Association in June.

Rev. ('42) and Mrs. ('41-'42) Richard Riley will be going to Calcutta soon where they will take over the work of Youth for Christ director. They will assume these duties for a period of two years.

The Brown City Camp of the United Missionary Church afforded the opportunity for four members of the class of '32 to renew old acquaintances. Present were Mark Burgess now superintendent of the Northern District of the UMC; his wife, the former Mabel Schwartz; Josephine Still, Missionary to Central America, and Rev. Edison Habegger, who served as evangelist during the camp.

"It is a joy, indeed, to send greetings to the many friends of the Fort Wayne Bible College through the pages of the Bible Vision. It is with a deep sense of gratitude to God for His marvelous grace and His unfailing faithfulness we offer these words of testimony.

"Amid the uncertainties of these times how blessed it is to know the certainty of the gospel. In an hour

when the world is groping in the darkness of its own sin and greed how wonderful it is to walk in the light of Christ and His Word. It brings the assurance of personal salvation and a deep and abiding conviction that Christ alone is the answer to the need of the world.

"It has been my privilege for the past two weeks to be back again in the city of Fort Wayne, and to work with Rev. and Mrs. Orlan Golden ('41) in a revival campaign at the Weiser Park United Missionary Church. While in the city it has been a delight to visit the campus of the College and share in the blessed fellowship of a day of prayer. It was refreshing to witness the evident blessing of God upon the school, and to know that a spiritual emphasis is being maintained. It was a pleasure also to visit in the home of Cyril ('32) and Mildred ('34) Eicher. To see old friends and meet new ones during these days has been a real joy." —Rev. Mark Burgess ('32).

Blessings on—

—Joanna Mae who came to live with Mr. and Mrs. David Craig ('47-'49) who are her proud parents. She weighed 6 lbs. 7 oz. and was born Sept. 21st.

—Jo Ann Kay who was born Sept. 27th and weighed 6 lbs. 9 3/4 oz. Her parents are Ray ('40) and Clela ('42) Hein who pastor the First Baptist Church of Plainville, Mich.

Our hearts were saddened to hear of the sudden death of the two-year-old son of Betty and "Morry" Fuller ('34) on August 9th. The boy was hit by a falling beam when they were building their new chapel. He died almost immediately. "Morry" built the casket for his own son who was buried within 24 hours. The Fullers are Christian and Missionary Alliance missionaries in the jungles of Columbia, South America.

HOME EDITION
Schierling's Family News

Vol. 3

September 12, 1951

No. 3

It's a Girl

announced the doctor, and at once the mother said: "We'll call her •

SANDRA MARIE"

Born to Mr. ('49-) and Mrs. Abe Schierling, September 12, 1951, 6-lb. 12-oz girl.

"I've just arrived and sure am glad I'm not a boy, but just a little girl. My Muvver is glad and daddy's glad, And my Grand-Muvvers they are too. We're sending you this little card, Hoping you'll be glad too."

Adversities Among Ecuadorian Missionaries

Mrs. Truman Gottschalk ('47) suffered a very critical illness in the month of October. At Limones she developed yellow jaundice, and kept on taking a drug for malaria, which precipitated a serious condition of the liver. She was rushed to Esmeraldas in time to be brought under expert medical care, where she was convalescing satisfactorily in the last days of October.

Rev. ('42) and Mrs. Charles Glenn had the misfortune of losing a three-day old child, William Carey, at Quito, Ecuador, on October 6th.

In the spirit of Christian hope they wrote: "Our hearts would like very much to report that all has gone according to our desires in these days, but what we want is to conform our desires to His. We were broken-hearted to learn this morning that little William Carey went to be with the Lord during the early morning hours. The glories of being a child of God is so real at times like this, and the Lord truly gives balm and ointment to our broken hearts."

Pray for these faithful alumni in Ecuador.

A Transformed Life

(Continued from page 11)

By then I was teaching music in the GI school in Kyoto. On returning home one night, I found our house and clothing destroyed again by fire. After a restless night God reassured me from the Fortieth Psalm. More than anything else, I mourned the loss of an orchestra score entitled "Five Psalms." But God was faithful to give a "new song." Soon afterward a Japanese friend returned some borrowed compositions, and several interesting

pieces quite naturally arranged themselves into a pattern illustrating my new life in Christ. The whole series I compiled in one unit called "Panarama of Hell and Heaven."

On Thanksgiving Day, 1947, we arrived in the States, assured that no matter what America would bring of further hardship or success, we would henceforth walk with the Lord.

Since arriving here, the Lord through His Word has confirmed His servant's call. Mr. Frank has endeared himself to our hearts and, for this trophy of God's grace, we praise Him.

A Clarion Call

(Continued from page 9)

to the Lord than other men. For they that knew him best would see reason to approach him with reverence and fear.'

"Brethren, we have lost the sense or our weight of responsibility to a lost and frightened world. On the whole, we are no more able to fight this battle against all-out satanic warfare than children playing mock war in the streets. We dare to say we have got to be remade, renewed, revived, restored and re-equipped to wage this war against satanic attack. We must hold out a continued and rigid resistance. We can storm the citadels of Satan only by prayer assault. Unless we are so revived, we are crushed before we begin. Woe, woe, woe to this world if we have not such an awakening to prayer warfare! There is no other way.

"Consider our assets today: we have almost everything else but power. We have culture, well-con-

structed machinery, programs, faultless songs and musical talent—everything but the costly, sacrificial prayer life, which has been lost in this twentieth century world of comforts.

"Therefore, beloved, we urge this day: First, a personal examination of our prayer life. Second, a penitent confession of our sin of neglect in prayer warfare. Third, a persistent discipline of our self. Fourth, a patient waiting upon God, until we are in a state of reverence and faith. Fifth, a planned prayer strategy. Sixth, a powerful assault in violent intercession, again and again attacking the stronghold of Satan until we advance from victory unto victory. Let us see with renewed vision (as Joshua saw of old) the Captain of the Lord of hosts leading us as a great missionary society, with the world as our parish until the bleeding earth shall see the coming King who 'waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain.' Amen."

SLATES OF F.W.B.C. EVANGELIST-ASSOCIATES

Rev. and Mrs. Robert C. Strubhar, 1237 Seneca Place, Peoria 4, Ill.:

Nov. 6-18 United Missionary, Bremen, Ind.

Nov. 25-Dec. 9 Evangelical Mennonite, Archbold, O.

Mr. Gerald Gerig, Fort Wayne Bible College, Fort Wayne 6, Indiana:

Nov. 20-25 First Missionary, Flint, Mich.

Nov. 27-Dec. 2 Eastlawn Missionary, Detroit, Mich.

Dec. 4-9 Olivet Missionary, Peoria Heights, Ill.

Dec. 14-16 Missionary Church, Groveland, Ill.

Rev. and Mrs. Blanchard E. Amstutz, 1100 Ensley Ave., Auburn, Indiana:

Nov. 13-Dec. 2 Methodist, Ogden, Ind.

Dec. 4-16 Spring Hill Methodist, Berne, Ind.

Dec. 26-Jan. 13 Methodist, Pinnebog, Mich.

Invitation

(With apologies to F. B. Meyer's "Christ in Isaiah")

Now climb the golden altar stair
That leads aloft to God,
And, though your heart be dark with sin,
And waves of sorrow break within,
His tender love will draw you in
The door of faith and prayer!

—*Frieda Martini Buchen*

(Cover photo by Paglow)

NOVEMBER, 1951

VOL. 16

NUMBER 2

Published monthly throughout the year with the exception of July and August by Fort Wayne Bible College. Subscription rate: \$1.00 per year. 15c per copy. Publication office, 401 N. 4th St., Apollo, Pa. General office 810 Rudisill Blvd., Fort Wayne, Indiana. Entered as second-class mail-matter, September 18, 1950 at the Post Office at Apollo, Pa., under the Act of March 3, 1879.

FORT WAYNE BIBLE COLLEGE

deserves the support of Christian people because

- It aims to offer the best in Christian education with first place given to spiritual values
- It conducts a program of Christian service in which thousands are helped each year through student ministries
- Its more than a thousand graduates are serving Christ in many parts of the world and the United States
- Having accepted the responsibility of educating young people for Christian service, it feels obligated to provide the most competent teachers and adequate facilities
- The College is economically managed and furnishes its patrons with comprehensive reports of its educational and financial operations
- It has an A-1 record of financial stability and integrity
- The College needs funds not only for additions to the plant, but for current operations in carrying on its program

For information write to:

Office of President

FORT WAYNE BIBLE COLLEGE

Fort Wayne 6,

Indiana